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Vol. XXXVI FEBRUARY, 1937 No. 2.

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

SHADOWS OF GENEVA

Quranic conception of a League of Nations

Not long after the conclusion of the Great War, the victorious Powers found that they had won the war but had lost the peace. Their gains were not more material than mare's-nest. Europe was Balkanized into many small powers which have now developed into many hostile camps. The League of Nations was called into being to maintain the post-war *status quo*. But Europe, rather the whole world, is no nearer peace than it was in 1914. The League—the so-called apparatus of peace has turned out to be an apparition of war. It has failed, and failed miserably.

Victor Marguerite's Summary

Attacks on the League have been common of late and not without justification. It has done nothing beyond ventilating its impotent rage in "a dreary drip of dull declamations". Or as some critic pointed, the participants gather at Geneva with a lie in their soul. An English author caused much sardonic amusement by coining a new word "Geneverate" signifying a fruitless conclusion of an important meeting. Victor

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Marguerite in his book *The League Fiasco* sums up the whole history as follows:

> With Briand's death ended the good times of the League. Thenceforward it slipped down the fatal slope, on one side the Scylla of the wars between China and Japan, Bolivia and Paraguay, on the other the Charybdis of the farcical Disarmament Conference, a piece of humbug, manufactured by capitalists for the consumption of bewildered nations."

This was stage play; the drama itself was behind the scene, arranged by the armament interests. And later in criticizing the Italo-Abyssinian discussions, he observes that they failed because the parties were mistaking the League for the Temple of Justice whereas it was a Temple of Bargaining. Now Spain is seething like witches' cauldron in *Macbeth*. But the League stands in splendid isolation.

Aldous Huxley's View

There has been many an analysis of the League's failure, but that of Aldous Huxley is simpler and much nearer the point. He says, "There are in the world today seven Great Powers. Four of these own the great part of the earth's surface and control most of its natural resources; we will call them the *Satisfied Powers*. The other three we call *Dissatisfied Powers*. Great Britain, France, the United States and Russia—these are the *Satisfied Powers*. The *Dissatisfied Powers* are Germany, Italy and Japan. Existence is coming to be so insupportable in these countries and the sense of grievance so acute that their inhabitants are reaching a point where they feel that whatever its risks, war is preferable to the present peace. And in all these three countries there exist Governments which promise redress by force of arms for what is conceived to be injustice."

The League has all along bent its energies towards widening the gulf of economic inequalities. The result has been that the *Dissatisfied* Nations have been the cause of wars. The League, as it stands, is not based on morals.

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Bertrand Russell

There is nothing in its constitution to show that it aims at removing the causes of war. It has failed either to make the world safe for democracy, or democracy safe for the world. Many remedies have been suggested to banish war. Some want to arm the League with punitive powers and make it a policeman of the world. Bertrand Russell in his recent book *Which Way to Peace?* strikes a new note. He rejects isolation, collective security and alliances which, he thinks, are all likely to bring about the very catastrophe they seek to avert. Least of all, Bertrand Russell thinks, is a policy of rearmament the right policy to follow. He advocates pacifism, even unilateral pacifism. His greatest argument is "students of psychology are aware that absence of resistence greatly damps the vindicative spirit of any aggressor". It is the old, old Christian doctrine of " Resist not evil ".

C. R. Buxton

C. R. Buxton in his *The Alternative to War* emphasises the importance of the British Empire as the hub of the international affairs. He recommends the granting of equal economic opportunities to Germany, Italy and Japan. Here he agrees with Aldous Huxley. Above all he would like to see the present possessions of the Colonial Powers placed under a mandate similar in principle to the mandate of the present League of Nations, but under international administration.

Aldous Huxley in *Peace in 1936?* writes, " International affairs should be regulated by the principle of morality and the collective impositions of sanctions, is a moral act. Not a very moral act, however. If we really want peace, we must be prepared to be a great deal more moral than this."

All except Huxley seek, though unconsciously, to perpetuate the failings of the League in one form or other. Bertrand Russel relies too much on psychology, not knowing that there are many things in the real human psychology which his " psychology "

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can hardly dream of. There is Power which shapes our destiny, rough hew it how we may. Huxley stands for moral leaven and he is right. But how to introduce it, he fails to suggest.

A League there must be. As Professor Laski once pointed out in his lecture on Collective Security that even if the present League is wound up, the nations will have to invent a new one for them.

Quranic Conception

Human ingenuity having failed, we can, with benefit, turn to the Quran and find a sound conception of a world League. The League to be effective must first set about removing the causes of war. The first thing which causes war among individuals, and equally effectively among nations, is avarice. Colonial ambitions are the sanguinary manifestation of avarice. Thinkers and philosophers at best advocate the equi-distribution of colonies, but they do not address themselves to the removal of avarice which has caused the Race for Colonies. They only put the cart before the horse. Here the Holy Book comes to our rescue. It says:

و لا تمدن عينيک إلي ما متعنا به أزواجا منهم
زهرة الحيوة الدنيا لنفتنهم فيه و رزق ربک خير و أبقي

And do not stretch your eyes after with which we have provided different classes of them, the splendour of this world's life, that we may thereby try them; and the substance (given) by your Lord is better and more abiding.

We find that the choas that prevails in the world is due to the fact that every nation is out to grind its axe. European countries are a brood of "un-neighbourly neighbours" engaged in chessboard moves to outwit each other. The capitalist Powers are like Oliver Twist asking for more. They are driving their lancet of exploitation to the parts where blood is most congested." They feel hungry by what they feed on. It is because they have no faith in God. An English poet has well said, "The world is too much with us."

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A World League can never succeed unless it stops its member nations from eyeing avariciously at each other's possessions. It should stop economic penetration, however " pious and peaceful ". But this change of heart, so necessary for peace in the world, can result from belief in the Hereafter and the rewards and punishments for deeds done in this world. Then Nations will not talk of peace while their actions suggest war. Religion, and of all religions Islam alone can bring about this transformation.

Sword of Damocles

Another factor which will always hang like Damocles' sword on the world peace, is the aggressiveness of one nation to impose its culture on the other. Modern wars have been fomented by Europe. Even in future Europe will be the cockpit of war. The reasons are not far to seek. It is the Whiteman's Burden which has often inspired sanguinary civilizing missions—in one word called, wars. Mussolini's rape of Ethiopia was perpetrated under the " pious " cloak of civilizing a backward nation. Now Germany's slogan " Guns better than butter " springs from the same keen desire to impose German ' kultur ' upon other nations. Here again the Quran does not fail humanity. It says :

لا يسخر قوم من قوم عسي أن يكون خيرا منهم

No nation should subdue other nation and make it submit to its culture unless it nas something decidedly better to offer.

It will be against the spirit of this teaching if any nation sought to prove the superiority of its culture by means other than peaceful preaching. But the Europeans are out to carry their culture to the ends of the earth by the boom of cannons and the " whiff of shrapnel shell ".

When Muslims spread out in the world, they had no colonial or imperial ambitions. They never lost sight of the divine command :

كنتم خير أمة أخرجت للناس يامرون بالمعروف وينهون عن المنكر

You are the best of nations. You are set up *for the people.* (The emphasis is on " for the people ") You are commissioned to

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wean the world from undesirable paths and teach and instruct in the معروف (known), that which is known to be desirable.

Striking Contrast

What a striking contrast between the Muslims' missions and the mission of Mussolini and his like. One is for the good of the world; the other for one's own selfish ends. One is to guide humanity to God, the other to goad it to slavery. One is to purify man, the other to petrify and putrify him by corrosive rigid laws. Islam pulls humanity heaven-ward while Dictatorships pull it towards Hades.

Fascism creates a type of man and woman which is unfitted to face any new issue for themselves; a Community which is lifeless in all that makes civilized man distinct from his primitive ancestors. It prevents its beneficiaries from learning how to acquire benefits themselves. It turns them into a flock of puzzled sheep, guided perhaps by a despotic superior, with the aid of a sheep-dog. On the contrary Islam uplifts its beneficiaries and urges them to devote their whole soul for the good of the people (أُخرجت للناس).

Even under the Muslim Empire, Islamic culture was not imposed. Saracens never enforced divorce among their Christian subjects.

If any League wants to spread peace and banish, war, it must not rest content with nations 'geminating peace'. It should see that no one preaches its culture and asserts its superiority by bayonets.

Bans and Barriers

When nations ban the entry of aliens or impose intolerable conditions, as symbolized by Immigration Laws, hostilities spring up and war results. It is tantamount to creating invidious distinctions based on territories and dividing humanity into water-tight compartments. At present some countries have turned themselves into exotic preserves for their own nationals and have thus evoked serious reactions. Others have banned the entry of foreign goods and have thus blocked up the course of international trade. Tariffs

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and sundry other trade restrictions have been as potent a cause of mutual estrangement as Immirgation Laws. " In recent years," Aldous Huxley says, " the territorial and economic monopolies enjoyed by the *Satisfied Powers* have been intensified owing to the fact that all these Powers have pursued policies of economic Nationalism. Tariff barriers have been raised, import restrictions imposed, migration checked and the international monetary system dislocated—with the result that the *Dissatisfied Powers* have come to feel more acutely dissatisfied than ever."

Bewildered by this international " mix-up " and disappointed by the League's failure to unroll this skein, we turn to the Holy Quran and receive light and guidance, which if properly followed, would lead the world out of the Slough of Despond. The Holy Book says:

تلك الدار الاخرة نجعلها للذين لايريدون علواً في الارض ولا فساداً والعاقبة للمتقين ۔

As for that future abode, we assign it to those who have no desire to exalt themselves in the earth not to make mischief; and the good end is for those who guard against evil.

All measures designed to suppress immigration of men—and the entry of foreign goods aim at self-aggrandisement at the cost of others. The League has failed to eradicate economic rivalry, hence its failure to maintain peace equilibrium.

Pride and Prejudice

Not infrequently do nations come to loggerheads, because of the false sense of *amour propre*. It is the survival of the Old Roman pride of race. When a Roman was beaten on the Forum, he had nothing to plead in his favour except to say that he was Roman. Even to-day colour question and anti-Semitic pogroms are the results of Race pride. Even a supposed infringement of it sets in motion the whole military organization. The Holy Quran forbids its believers to

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make the hatred of another nation a cause for being iniquitous. It says :—

ولا يجرمنكم شنان قوم على ألا تعدلوا - إعدلوا هو اقرب للتقوى - واتقوا الله إن الله خبير بما تعملون -

Let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah ; surely Allah is Aware of what you do.

Now every body knows that the present League is dominated by the Great Powers. The cause of Lesser Nations goes by the board. Even among the Greater Powers, malice and rancour rage rampant. The result is that the decisions of the League Council and Assembly are inspired by this mutual hatred. Very rarely are the Geneva decisions accepted both in the letter and the spirit. Japan walked out of the League, because the Lytton Commission in its Report dared to find fault with her and laid the blame of Far Eastern embroglio at her door. Germany did the same, because the League wanted to curb, though very supinely, her regular violation of the Versailles Treaty provisions. Mussolini's open defiance of the League, and the latter's hasty retreat from its Sanctionist policy are only recent events. All these are instances which show that the Party decided against felt that it was being dragooned under the cloak of some fancied offence and that the powers sitting in judgment were neither sincere nor equitable.

The international law, which it is the duty of the League to enforce, must not be inspired by any malice or prejudice. When once set in motion, it should respect no person or party. But this can happen only when it is equitable and those who administer it are pious people, fearing divine punishment if they went wrong or did any thing against their own better mind.

Modern Pharaohs

Just as among individuals, so among nations, there are Top-dogs and Under-dogs. The former are

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engaged in a remorseless exploitation of the latter. A Peace League should see that the Under-dogs are not emasculated and made weak, weaker, weakest. If it does not check this process, the Top-dogs will become too strong for it, and its beneficiaries —the weak nations, will dwindle into mere hewers of wood and drawers of water. The Holy Quran in a vivid verse points to this danger. It says :

إن فرعون علا في الارض وجعل اهلها شيعاً يستضعف طائفة منهم يذبح ابناهم ويستحى نساءهم إنه كان من المفسدين -

Surely Pharaoh exalted himself in the land and its people into parties, weakening one party from among them, he slaughtered their sons and let their daughters live, surely he was one of the mischief-makers.

There is no dearth of Pharaohs in the west when Signor Mussolini blows his loud blast and proclaims to the world that the days of democracy are done and that the future lies not with collectivism but with Personality, he only echoes the wail of Nietzsche for a Superman, which is also being echoed and re-echoed with a tremendous vehemence by Germany's strong man in Berlin. These dominant personalities who according to German philosophy point to a still more dominant personality, are so many Pharaohs " strutting and fretting their hours " on the stage of world politics. They are out to make the world their footstool and behave towards the people as the Pharaoh of old did towards the Israelites. A Peace League can only succeed in its laudable mission if it curbs these egocentrics who threaten peace and divide humanity into warring camps. The compulsory drafting of young men into armies reflects the significance of يذبح أبناهم (he slaughtered their sons). The Statesman aptly points out, " what Europe needs is a leader (not Pharaoh indeed—) who abjuring the tide of mass obedience founded on terror, can inspire and co-ordinate the masses who in every country long for a new era of hope for all men and have no desire to be whipped up to hatred and to wars." This era of hope

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can only dawn when a Peace League according to the Quranic conception is constituted. Then and then alone, will it be justified to dispense justice among its members and the war-scares will vanish.

Pacts and Treaties

To-day Pacto-mania is abroad. There are pacts and alliances as there are alarums and excursions. There are bilateral and multi-lateral treaties, but war-clouds persist despite them all. It is because in West promises are like pie-crusts made to be broken, and treaties are treaties only during peace time. But when war breaks out, they are torn to pieces and cast to the four winds as scraps of paper. Germany did it in the Great War. Many more might have done it, if their interests had so demanded. West has two codes of morality—one for war and one for peace, and both are as poles apart. A bad act in peace becomes a laudable act in war.

The present League has signally failed to teach respect of treaties to its member states. When war breaks out the whole crop of treaties will go by the board, and there will be no one to punish this moral delinquency, because those who are now judges will not then linger to be more moral than the violaters. A peace league can be an effective body, if all treaties are executed under its auspices and strict adherence to their letter and spirit is demanded, and the violaters not only receive condign punishment, but lose caste in the comity of nations. The Holy Quran says:

وان نكثوا ايمانهم من بعد عهدهم وطعنوا فى
دينكم فقاتلوا ائمة الكفر انهم لا ايمان لهم لعلهم
ينتهون -

And if they break their oaths after their agreement and revile your religion, then fight the leaders of unbelief—surely their oaths are nothing—so that they may desist.

The rule laid down here is that those who break their plighted word should be fought against. In future they should not be considered eligible for any

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pact unless they have proved that they have mended the ways and will desist from the violation of pacts.

The punishment proposed by the Holy Quran is not vindicative but deterrent and instructive.

The League has failed because it could neither punish nor instruct.

A Fifth Wheel

A body can only claim to sit in judgment in international disputes if it is constituted on the lines suggested by the Holy Quran, because then it will make its intervention effective and bring a delinquent nation to heel. The present League, as Brailsford says, is a superfluity—a fifth wheel spinning in the air. Its members talk of peace but prepare for war. Not a few of them swear by the sword and *cannon* is one of the canons of their political faith, the only faith they can boast of. It is sometimes captiously remarked that while East is the Home of Religion, West believes in the Religion of the Home. The Religion of the Home—a captious synonym for Economic Nationalism, is leading only to sabre-rattling and swash-buckling.

Dean Inge in his essay says:

"Western Civilisation is an old man who had his first stroke in 1914. Now he is behaving so foolishly that the second stroke is about due, and this will kill him. Well, it is possible, since nations and their rulers are almost capable of any folly."

"Do you not see, my son," said a Swedish statesman in 1648, "with how little wisdom the world is governed?" This remark uttered nearly three hundred years ago still holds true and will continue to be true, as long as West believes in the Religion of the Home and not the Religion of Peace—which is Islam.

MOHAMMAD HUSSAIN, B. COM.

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SCIENCE AND RELIGION—I

[D. S. CAIRNS]

The world, according to one who believes in God, is created by God, is dependent on God, and is plastic in the hands of God. The last of these truths is the one which is most difficult for the modern mind to believe and to realise.

The difficulty has been created mainly by the rise and development of physical science, which appears to demand that the realm of physical nature shall be considered as rigid to all influences other than physical, in other words that it shall be regarded as a completely self-enclosed and self-explanatory system. This is what lies behind the whole conception of the Reign of Law and of the Uniformity of Nature.

What is meant by the term "self-enclosed" and "self-explanatory"?

That view seems to many to imply that nature is absolutely rigid to any influence beyond itself. In other words, the entire realm of nature, by which I here mean the world to which we have access through the senses, is a self-enclosed and self-explanatory system, in which every event can be explained in terms of its physical antecedents and physical consequents. It is, of course, clear that if nature be of this type, it is absurd to suppose that there can be any intervening influence from a spiritual world deflecting or influencing any physical event whatever.

The whole literature of Revelation proceeds on quite another view. It invariably regards nature as a plastic medium through which God works out His purposes in the lives of free human spirits. The world to Him is, as it were, not like a gauntlet of steel, far less of stone, but like a silken glove.

This is the fundamental difficulty which the rise and development of modern science has created for personal religion in our modern world. The controversy

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over miracle is simply part of a much wider whole, and can only be understood in that larger context. We can put the issue more broadly still. It is between the scientific and the religious interpretation of life.

Clash of Interpretations

How far-reaching is this apparent clash between the scientific and the religious interpretation of life we can realise if we go into any one of our great public libraries, open to the public, according to the new system, in all its departments. On one side of a corridor we find text-books of science in every one of which it is assumed as a matter of course that only physical forces are at work in its special domain—physics, chemistry, biology, geology, and so forth. We step over to the religious department, and we find there the unvarying assumption that God is at work as an efficient influence and causality throughout His world, as a Providence controlling not only humanity as a whole, but individual lives through natural incidents, and as a Divine Spirit changing the psychical life, and through it influencing alike men's bodies and their outer environment.

We seem to find, in a word, two different and conflicting interpretations of the world, the one impersonal, general, and abstract, which seeks everywhere for causality and law; the other, as William James has said, "personal and romantic". This, to-day, is the real "conflict between Science and Religion," a battle along the whole line, instead of such outpost affairs as the conflict between the scientific account of man's origin and history, and the narratives of the Garden of Eden, the six days of Creation, and so forth, about which our fathers were so deeply concerned.

Attempts at a Concordat

The settlement of such outpost skirmishes, and the drawing of a distinction between what is important and what is unimportant on either side has been hailed as a reconciliation between science and religion. I think all such rejoicings are premature until a clear understanding shall have been reached on the far deeper and

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wider issue. That such an understanding is in process of being realised is the ultimate argument of this article. But we have first to dispose of some of the premature attempts at a concordat which have been attempted and which still cumber the road to a final reconciliation.

The older traditional apologetics, to begin with, drew a distinction between Divine providences and Divine answers to human prayer on the one hand, and miracles on the other. The former were in strict conformity with the "Reign of Law", whereas the latter were something more, they were direct interventions of God. The Divine action in the first two was illustrated by the action of a human father, who, it was assumed, could supervise and provide for his children without deflecting the system of natural "law". Miracle was something over and above this, to which there was nothing strictly parallel in human experience. The very fact that it was of this unique kind made it the more convincing as an unmistakable Divine confirmation of the truth of the accompanying revelation. The extension and tightening-up of the whole scientific conception of nature have made this older apologetic distinction obsolete.

"Mountains of the Moon"

The Reign of Law is to-day assumed to prevail everywhere. In the earlier stages of the debate the map of the world drawn by science was only very partially filled in. It was like the old charts of Africa that some of us remember, with a thinly peopled coast-line; definite courses of rivers mapped up to a certain point inland, and then running out into dotted tracks, marking conjectures and inferences; mythical "Mountains of the Moon"—survivals from the old charts with their pictures of lions, and legends in crooked script, "Here there is much gold". There was a general idea of the prevalence throughout all the unmapped land of nature of a "Reign of law".

But the many gaps in the scientific account left room for both human and Divine freedom as well

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as "natural law". On the other hand it was believed that wherever science had given its account of any region, it gave the complete and final account of all that was in it, and the educated man's account of the world was thus a blend of the scientific and the religious interpretation, with elements from the latter filling in the gaps of the former, and with frontier controversies about the undetermined boundaries where the two interpretations seemed to conflict. Similar controversies occurred between Science and Art.

To this transition period belong these apologetic distinctions between Divine interventions and influencings of the "course of Nature" which were in accordance with the "Reign of law" and those which were beyond it.

If we are to take it that from the scientific point of view, nature (*i.e.*, the realm to which we have access through our senses) is a closed physical system, every event which takes place in the sensible world must be fully accounted for in terms of its physical antecedents, and brought within the causal nexus which it is the business of science to explore. Clearly, if this theory is to be taken as giving us a final and complete view of nature, there is no vital distinction between individual Providence, objective answers to prayer, and miracle. They are all in principle the same kind of thing. In each case something happens in nature that cannot be fully explained in terms of simple nature. There is in each of them something which implies that nature is not a closed system. The tightening-up of the idea of a general "Reign of law" in Nature into the idea that Nature is a completely closed physical system has thus made this older apologetic obsolete.

Inner world of the soul

Modernist theology has more or less recognised this, and has abandoned not only physical miracle but also that view of petitionary prayer which holds that it can influence the outward course of nature. It is dubious even about individual Providence. But it draws a deep distinction between the world of nature

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and the inner world of the soul. The real concern of science, it holds, is with physical nature. The real concern of religion is with the soul. Why then should we not definitely assign the physical realm wholly to science; reserving for religion the world of the spirit, the world of Divine and human freedom of personal communion, the come and go of prayer and its answers, the region of struggle with temptation and victory by the aid of the Divine Spirit, the region, as Eucken asserts, of the new birth? Modernism is diverse and many-coloured and often rather hazy in its statements here.

But this, I think, is its general drift if we are to take it from such exponents as Jowett and Martineau in the last century and Harnack in this. Now we may fully admit that in its desire to meet science in this way Modernism was dealing with a real difficulty and was endeavouring to conserve a great human interest. For certainly the constancy of nature, of which the closed system theory is one expression, is one of the greatest human interests. The whole world of human society with all its ethical and religious possibilities depends upon our being able to count upon that regularity of natural process without which progress would be impossible. Yet, with all this, we must hold that the compromise which it has suggested and maintained is an impossible one, and is now definitely dated and in process of being transcended by the course of thought. It belongs to a certain definitely marked stage of scientific thought which it was designed to meet. At that period science was extraordinarily dogmatic and confident of her power to give a complete and final account of nature, to get deeper than philosophy, religion, or art in her account of reality. To-day, as we shall see, self-criticism has made her less sure of her powers in these ultimate regions.

Modernist Compromise

In yet another way the situation has developed. Science has now passed definitely beyond the limits drawn by the Modernist compromise. She has, for a

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considerable time, been trying to fill up the blank spaces in her map of knowledge. She has carried her methods further and further afield into the psychological and sociological regions, and is endeavouring to bring them all within the causal nexus, and the reign of law. A reconciliation on the lines which the earlier Modernism suggested and which still linger in its later forms is therefore no longer possible.

A concordat which is definitely repudiated by one of the parties which it seeks to conciliate, has already become matter of past history. But, in truth, it was as unsatisfactory to religion as to science. The whole conception of physical nature as a closed system, if it be taken as an ultimate account, is, indeed, fatal to any really religious interpretation of life. The failure to understand this is the gravest error of the Modernist compromise.

Let us examine what are the inevitable consequences of treating the closed system idea of physical nature as axiomatic and final. First of all, it is quite impossible to reconcile it with human freedom. According to this view, the whole world of human action as distinct from human volition is part of the causal system of physical nature. Every action of man's physical organs, as well as every change in the tissues of his body and brain, all nerve processes, must necessarily be as truly physically determined as the movements of the clouds on the face of the heavens. They are completely accounted for when we have determined their place between their physical antecedents and consequents.

What, then, are we to make of the psychical life of man, his emotions, thoughts, and volitions? So far as man's bodily life is concerned, there is obviously nothing left for his psychical life to do, every action being already fully explained otherwise.

Physicist's Demands

This was the great perplexity of the Victorian naturalism, which, in order to find some way out, invented the extraordinary theory of epiphenomenalism,

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which taught that the entire psychical life was a kind of ghostly accompaniment of physical processes without any influence on these processes themselves, like the shadows which accompany a train passing along a mountain-side, but which have no influence whatever on its traction. This theory was framed in large measure in order to meet the physicist's demands that the law of the conservation of energy should hold good for the body as a merely physical machine. But if the body was merely a physical machine, whence came the psychical life ? It must either remain unexplained, or it must be physically caused. But if physical energy were expended in its production and maintenance, then the world could not be a closed system. It must leak energy at every pore of the human body. Space forbids further discussion of the theory. Dr. Ward's annihilating criticism in his *Naturalism and Agnosticism* left little to be said of this crude first attempt to conserve the closed system and yet find a place for consciousness, thought, and volition.

It is impossible within the limits of this article to give even a summary of the various "parallelist" theories of body and mind which have endeavoured in a more thorough and plausible way to conserve the idea of nature as a closed physical system, while retaining a place for the autonomy of spirit. Modernism, in so far as it holds the closed system idea, must find its speculative basis in one or other of these. It is only possible here to give the common element in all the theories and to point out its fatal weakness at the critical point.

All parallelist theories hold that nature is a complete system which at no point is influenced by spirit or influences it. The two sets of processes, material and psychical, run parallel all the way, without interlocking at any point.

Universe—A purposive System

When expanded into a full speculative system and extended from the soul and body of man into a theory of the Universe, one aspect of which is supposed to be Nature and the other Spirit, with an underlying,

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unknown substance manifesting itself in both, parallelism has an imposing appearance and a prestige lent it by the great name of Spinoza. It is impossible adequately to discuss this most ambitious of the theories, but like all the rest, it has for all coherent Theists more than one fatal defect. All genuine Theism demands that we shall look upon the Universe as a purposive system, directed towards the creation of free human souls. These souls are by the Theistic view made in God's image and capable of communion with Him. They are like their Maker, free purposive agents, made to seek Truth, Beauty, and Goodness. Now, how can such free autonomous human life correspond point for point with a rigorously determined causal chain of physical processes? It is a sheer impossibility. Further, inevitably follows that if man's psychical life runs rigorously parrallel with its bodily counterpart, it must necessarily pass out of existence when the body dies and is resolved into its elements. Such are the insuperable difficulties which lie in wait for every Theist who plays with parallelism. There are many other equally unanswerable problems lying in wait for philosophy. Finally common sense rebels against the idea that the pleasures and pains which we experience have no influence whatever upon our bodily actions, that the volition which I make to raise my hand has no influence whatever upon the bodily action, and so on.

But these general absurdities must be left to the writers who have so thoroughly discussed the whole subject. The parallelist theory in all its forms, like epiphenomenalism, is in fact a highly artificial theory invented to find a thinkable way out of a real difficulty. That difficulty is the direct consequence of the closed system dogma and the unworkableness of all the epiphenomenalist and parallelist theories is, in fact, a *reductio ad absurdum* of the theory that physical nature is a closed system. When any theory leads men to intolerably cumbrous and artificial consequences, the human mind retrieves the balance by examining its presuppositions. If it finds that any of these are

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questionable, it makes a fresh beginning.

This is the stage which progressive religious and scientific thought seems now to have reached, and with it to be passing away at once from the hard and fast scientific dogmatism of last century, and also from that premature attempt to effect a concordat which we have called Modernism.

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ALIGARH PROFESSOR SPEAKS

[By Muhammad Hussain, B. Com.]

We may question with word of science,
Explain, deride and discuss,

But only in meditation
The mystery speaks to us,

—*Robert Browning.*

There is undoubtedly A Drag Towards Science, which is the same thing as a stampede from religion. This phenomenon is also called revolt against Religion. The revolt originates in the keen desire to get Revaluation of Values. No one would object to revaluation, provided—and it is a big proviso—it does not verge on Revolution which is an ill-wind blowing no body any good.

That there is religion and ought to be, arises more from the disbelief of the atheists and agnostics, than from the belief of the religionists. Atheists pile their theories like Pelion on Ossa, not to counter human superstitions but to fight out something which exists and persists even in their own "enlightened" minds, something whose 'absence' haunts them like presence. Their theories are so many puny attempts at what psychoanalysts call auto-suggestion and sublimation of one's desires.

Shades of Darwin

Religion has more to fear its pseudo-friends than its declared foes. A class of critics has sprung up even among the rank and file of the followers of religions, who glory in discussing the secular values of religion. They attempt to measure infinity with their all too finite yard-sticks. Labouring under Darwinian hallucination, they think that the Universe is quick with self-life capable of self-improvement and independent of any extraneous agency to propel the wheel of cause and effect. They think that there are tides in the affairs of

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man. These tides soon have their turn and cease to be. Religion, they say, is some such tide in the ocean of eternity. It is Nature's expedient to civilize humanity and chaperone it to the stage of science, when it comes of age and ceases to be a ward of religion.

An Aligarh professor in his recent extension lecture as reported in the *Statesman*, 17th January, 1937 has struck a similar note. The professor says:

> When religious theories are examined from the point of view of the law of causality, they soon crumble to pieces. ..... At an early stage of evolution in human society, revelation as a basis of religion was extremely useful in stopping criticism. As a source of attaining truth it is not only unreliable but being super-rational fails to carry any appeal to the modern man. It seems fairly obvious to me that morality should not be based upon heaven and hell, but should be a progressive science and should advance with human advancement.
>
> In conclusion he says that the study of biology showed that there was a tendency in the Universe toward improvement. If men had faith in such tendency, then they could make into a God, which mankind can worship and round which could be concentrated their ideals and impulses.

This is the conception of religion which a Muslim professor is capable of.

ہم بڑي چيز سمجھتے تھے پہ ميخانے ميں
نکلا اک جام کی قيمت بھی نہ ايماں اپنا!

> We used to over rate our faith, but when it came to actual evaluation it was not worth even a wine cup.

A Glaring Fallacy

The professor cannot be expected to attach more "scientific value" to the Quranic revelation. The fallacy arises from the lack of proper reading of the Quran and a foolhardy attempt to fit religion to the Procrustean bed of Science. It is not here possible to dwell upon the secular and spiritual values of revelations and their everlasting need to light the path of purblind Reason. The professor has taken it for granted that Science, though a new arrival in the realm of human knowledge, is the final court of appeal for all disputes, physical and metaphysical. He is wrong not only in conferring this pride of place upon Science, but

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he has signally failed to be true to his client– religion. Religion is bound to fail when it briefs such advocates. The notion of religion which the professor has given is quite un-Islamic and is as much an image of his own mind as the Venus of Milo and the Apollo Belvedere were of their artists'.

Sunshine to Sunstroke

These pseudo-scientists point out the limitations of religion, but are benevolently indifferent to the failings of Science. Perhaps they do not realize that Religion is as superior to Science as sunshine is to sunstroke. Religion is charged with something too great for scientists, it has to express something which can never be expressed in scientific terms, but which can only be faintly indicated by something startingly plain or startingly beautiful. It can be weakly suggested by the vastness of Universe, by the "music of spheres", by the boundless expanse of Oceans and by the thirst and desolation of the desert, which seem to extort the cry of Prophecy like a cry of pain. It can be feebly hinted by the angry chorus which issues from thousands of laboratories and observatories.

But a religion that merely dresses for church as a dandy dresses for dinner, a religion that merely prays into a top-hat or a curiously-coloured turban or a Turkish Fez or a Tarboosh, a religion that calls places of worship its only haunts and the wide, wide world a howling wilderness, that does not express what a true religion—a heavenly light to illumine our corporeal selves, wants to express; it does not express anything, except that its followers would have been equally contented with anything else.

Scientists' Dilemma

The scientists draw pictures of Universe, which may be more scientific, but certainly less human, hence less spiritual. Their instinct of self-expression has developed, only it has developed defectively. They avoid religion to render their things simple, and pave the path for intellectual progress. But their avoidance of religion has not led to simplicity, but merely to a

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more dead and dehumanized complexity when they study revolutions wrought by religion, when they read of the miracles of great prophets, whose historicity they cannot deny, they utter reactions in extremes; and even in opposite extremes. So in such a moment they either sit mumchance or cry aloud. Under such a visitation they spring to feet or fall on their faces.

They cower and crouch before the GREAT ARAB issuing from the vast waste of desert crying the terrible truism that God is God and that God is one. He comes out of the golden glare of sand and sunlight to proclaim the triumph of mind over matter, of Religion over Science. He does not summon spirits from the Hades or Sheol, but calls angels from on High. He says that his religion is as single as the sun, as naked as the drawn sword. His index-finger is more effective than an epigram. He bisects the moon by its mere gesture and science stands and stares.

"The Religion"

Not 'a religion' but 'the religion' which is the soul of Islam is, strictly speaking, that indescribable realization of the Unknowable where all distinctions of caste, colour and creed, all dogmas and theories, the body and mind, time, space and causality; together with all that is contained there, this world and all other imaginable worlds are washed clean into what no words can reach. Is it mystifying? Not at all.

Let any person of real religious experience refer to his moment of what is called communion with God and assert whether any idea of himself or the world subsists there. In true realization there is no trace of the world around. What the scientists are pleased to call self-improvement is the crude manifestation of the instinct of the soul to rise and soar to Heaven.

Wordsworth's *Ode to a Skylark* may also be taken as the flight of human soul. Who knows that the great English poet had human soul in his mind and used the skylark as its symbolic expression.

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Midnight Flash

In the deep dark recesses of human heart there is a faint glimmer of divine light, sometimes it is conscious, often unconscious. Many a time man questions himself "cannot the midnight lightning flash be made continuous to become everlasting bright day?" This Rampant Question Mark haunts his mind. In an instinctive desire of that nature lies the necessity of religion in its ordinary sense. Strenuous struggle to that effect is worth while, and those who pooh pooh its importance and wish it banished from the world are despite themselves engaged in suicidal efforts.

All attempts of philosophy and science to peep into the Ineffable have proved abortive. They fail and will continue to fail unless they are armed with the divine revelation. Time, space and causality contemplated either from the subjective or objective point of view, defy all efforts to discover their nature. The ultimate nature of Matter, Motion, Force or Energy presents insurmountable difficulties to the inquisitive mind. Atomic theory is beset with contradictions. Boscovich's theory of Centres of Force, in the long run, fares no better. All theories and theologies have their tell-tale failure stamped on their faces. One system of philosophy explodes the other and careers along until it falls into the abyss of its resultant doubts and suspicions.

Failure of Science

Science also is neither here nor there. Its much-vaunted discoveries are soon discovered to lack reality. From this it is quite evident that the interior of nature will for ever remain a mystery to the mind and that it is not given to human intellect to sound the depths of Cosmos.

Winwood Reade in his famous book *The Martyrdom of Man* says, "But even masters of science are precisely those whom nature inspires with most reverence and awe. For as their minds are wafted by their wisdom into untravelled worlds they find new fields of knowledge expanding to their view, the

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firmament ever expands, the abyss deepens, the horizon recedes. The proximate Why may be discovered, the ultimate Why is unrevealed. Even when science shall be so far advanced that all the faculties and feelings will be traced with the precision of mathematical demonstration to their latent condition in the fiery cloud of the beginning, the luminous haze, the nebula of the sublime Laplace, even then the origin and purpose of Creation, the How and Why will remain unsolved."

There can be no greater testimony to the helplessness of science than this. Seeing that Universe is grand and inexplicable and human intellect a tiny tot, man must say :

I do not ask to see,
The distant scene—one step enough for me.

or join with William Cowper and say :

God moves in a mysterious way,
His wonders to perform ;
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up His bright designs,
And works His Sovereign will.

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THE QUEST OF GOD

We cannot hope to comprehend God, but without God we cannot hope to comprehend any thing else. Therefore we must in piety endeavour to make the idea of God as clear as our finite limitations permit. As the scientist strives by imaginative pictures to understand the meaning of nature, so we must use our imagination to make clearer our relation to God. We must start where we are in human history to reach out into the beyond, making use of man's efforts in the past, yet not making the past an authority over us. The divine light must break in here and now upon our souls.

Knowledge at best is a poor and abstract affair compared to the richness of human experience. We live in integral relations with reality. We are part of the dynamic wholeness of things. Knowledge is an after-thought and always trails far behind reality. Nature and man have reacted to light for ages. But we have not yet a satisfactory theory of light. So man has lived in the presence of the divine through the ages. He has felt that his environment is more than what is present to the senses—that there is meaning and plot in the motley events of his experience. But his theories of the supernatural have been various and crude. Those who say that the supernatural is fiction because man's theories are various and conflicting, ought, for the same reason, to deny the reality of life and matter. The action of the great forces of reality is fortunately not dependent upon our knowledge of them. If it were, we could not live at all. For, we know little of the great facts of nature—light, gravitation or even the energies which have to do with the maintenance of our own organisms —and yet they have gone on through the ages. This does not mean that we should not try to understand, for the little we understand helps us to live more

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intelligently and effectively. To try to grasp the meaning of things and to live in the light of this meaning is the vocation of man.

Evidence of History of Religion

Have we then an intuition of God? If what is meant is that we have an immediate intuition of one God—omniscient, omnipotent, omnipresent as represented in mediæval theology, then the evidence of the history of religion is to the contrary. Our concept of God, like our concept of matter, is the result of a long trial and error process to meet the requirements of experience. But acquaintance with reality must precede our theories of reality. This is true equally in the realm of sense experience - our relation to the external physical world - and in the realm of spiritual experience—our relation to other minds and God. If what is meant is that, in genuine religious experience, we have an immediate experience of the quality of the divine as we have an immediate experience of colour, then I believe it is true. To say that religion starts in a unique immediate experience of the divine does not mean that we immediately understand the divine, any more than our experience of the sunset or the green grass or our fellow-men means that we immediately comprehend these facts as propositions. We live in integral relations, but we comprehend but little what we live. The conviction for a larger reality—the reality of the physical environment, the reality of our fellow-man, the reality of the divine—is immediate. It is born of our inmost needs. It is of the tissue of the life of the race.

Orienting itself to the Divine

The reality of the divine requires no proof—any more than the existence of the external physical world or of our fellow-men—and to the sophisticated it cannot be proved. Nothing of importance can be proved. Life always turns out to be a venture of faith. The question is: Does the conviction illumine

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the world of which we are a part, does it enable us to live? One does not prove the existence of music or poetry or love to those that have the experience. The quality of the ninth symphony of Beethoven is real to those who experience its beauty, though some cannot live it and therefore deny its reality. The quality of divinity is present everywhere to him who is qualified to experience it as the quality of the artist is present in his work, as the duality of the soul is present in the behaviour of the organism. But the immediate experience of reality in any case needs to be informed and cultivated by intelligent analysis for us to enter consciously into its meaning. And this is a long and arduous process. Knowledge does not come as a gift, but the communion with the divine comes as a gift, even as the experience of colour is a gift. We may never in all the ages comprehend God, but the quality of God's life is present everywhere. The soul responds to its influence as the plant turns to the sunlight and as flowers open to the morning dew. As we speak of life being geotropic—orienting itself to gravity—and heliotropic—orienting itself to light—so we should speak of it as theotropic—orienting itself to the divine.

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RELIGION IN SOVIET RUSSIA

Islam's Bold Stand

So shrewdly has the Church in Russia adapted itself to new conditions in the struggle for survival that anti-religionists and militant atheists have no easy time winning converts to their ideas. They have complained bitterly in recent months of the persuasive methods by which the clergy maintain their hold over considerable sections of the population. At a conference on anti-religious propaganda held by the Communists of Yaroslavl, a city near Moscow, one priest was reported to have said: "We must explain that Christ was of proletarian origin, the son of a carpenter. His mother was a simple toiling woman, linked by her social origin to the proletariat and the toiling peasantry. Jesus Christ was the great Socialist-Communist, the ghostly father and predecessor of the Communist party." To the Soviet atheists, Christ's faith in the supernatural and failure to offer practical means for achieving the social justice which he preached make him the antithesis of a Communist. Thus, to advocate religion on the ground that Christ was "the great Socialist-Communist" is, they say, to enlist support for anti-Communist doctrine by plastering on them a bold Communist label.

The Bolsheviks of the Yaroslavl meeting were irate at learning that in the neighbouring Rybinsk region 35 per cent. of the autumn harvest had been lost because collective farmers there celebrated no fewer than sixty-seven religious holidays during the summer, to the neglect of their work. To combat such activities 550 persons in Yaroslavl are to receive special training as anti-religious propagandists. The case was reported not long ago of a priest who had daubed red paint on the cross of his church's spire, in order to show ostensible loyalty to the Soviet regime and thus attract a

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congregation. Other clergymen have refused to serve peasants who are not members of collective farms.

Hold of Islam

Mohammedans have so far been less affected by atheistic teachings than the Christian groups. In Adjaristan, for example, a Mohammedan district of the Caucasus, the mullahs half-emptied the Government schools of their pupils by organizing religious seminaries which met at precisely the same hours. So strong was the mullahs' hold over the people that their manœuvre was finally overcome only by installing religious sections in the curriculum of the secular schools. The mullahs were invited to become instructors here. Pupils who read the Koran one hour were taught in the following class that there is no God. The outcome of the experiment is not yet known.

Anti-religious museums, familiar to every visitor to Russia, are the most popular form of atheistic propaganda. A special exhibit of this type just organized in Leningrad is devoted to Spain, and attempts to show the reactionary role of the Church there. Examples of ecclesiastical brutality, fanaticism, and backwardness are shown. The Spanish Catholics are depicted as guardians of feudalism and monarchy. The wealth and power of the Jesuits is stressed. Photographs of an archbishop in the company of General Franco, priests manning rebel machine-guns or officiating at rebel celebrations are displayed. A large central anti-religious museum is to be built soon in Moscow, to replace the one formerly located in the Strasnooi Monastery, which is being demolished in the reconstruction of the city.

Freedom of Religion

The revival of interest in atheist propaganda is apparently a reflection of the renewed freedom for religion which has made its appearance in the past year or two. Certainly a more tolerant attitude has been adopted towards believers and churchgoers than in the past, though no change has yet been made in the legal status of religion. It is still against the law

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to teach religious doctrines except within the home. Nevertheless, the abusive and rowdy jeering at religion of a few years ago has gone. Churches are no longer being closed. In fact, many are undergoing renovation.

On a recent trip to Kiev, capital of the Ukraine, one can see some interesting developments in this direction. Remarkable specimens of ancient Byzantine art, concealed under layers of eighteenth and nineteenth century, paintings, are being restored to their original condition in the Cathedral of St. Sophia. Built by Yaroslavl, Russia's second king, in A.D. 1000, this cathedral had been a place of worship for hundreds of years until it was closed in 1934, in order that archæologists might make a detailed study of it.

Many zealous young Communists have objected to the enfranchisement of priests, sanctioned in the new Constitution, on the ground that it is a dangerous measure of freedom. They have been assured that to withhold the franchise would be to martyrise the clergy in the eyes of many and thus win fresh sympathy for them. In his speech opening the Extraordinary Congress of Soviets the other day, Stalin sharply rebuked those enthusiasts who recommended amending the new constitution to forbid religious services. This would have violated the spirit of the document, he said.

(M. G.)

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AHMADIYYA MOVEMENT

[Sir Thomas Arnold]

It is not as cruel to criticise as to misrepresent a thing. While honest criticism leads to crystallisation, misrepresentation clouds the issues and misleads a seeker after truth. For a long time in the West, Islam was less known for what it is than what it is not. Misrepresentation being the only weapon left in the armoury of a defeated adversary the Christian writers betrayed their defeatism by presenting grotesque distortions of Islamic Faith. It was towards the end of the nineteenth century that some writers cast away their "Christian scruples" in speaking the truth about Islam and the vast majority of the people began to know what is what about the message of Muhammad (peace and blessings of God be upon him).

Now the Ahmadiyya Movement is *vis-a-vis* some gross misrepresentations of its aims and objects. In the recent issue of the *Moslem World*—the so-called Mentor and Monitor of the Christians, there is an article "Crisis in Islam", in which the Ahmadiyya Movement is confounded with Bahaism. A writer who does not mind risking his sanity and sobriety might 'safely' mistake Koh i-noor for charcoal and glow for gloom. But truth is out, and thanks to the efforts of Ahmadi Missionaries, dawn is breaking in the West and writers are beginning to see this great revivalist movement in Islam in its true perspective The following is an attempt in the right direction by the well-known orientalist—Sir Thomas Arnold.

—[M. H.]

Towards the close of the nineteenth century another sect arose in India, which exhibits considerable activity at the present time—namely, the Ahmadiyyah. The teachings of the founder of this sect, Mirza Ghulam Ahmad (*ob.* 1908), are noticeably distinguished from the Wahhabi exposition of Islam by their toleration. He expounded the doctrine of Jihad, which to the Wahhabis means religious war against all unbelievers, in terms of the spiritual life as a struggle against the evil life and false doctrine, and taught that the Jihad against unbelievers must be

conducted by peaceful means instead of by warlike methods. He claimed to be the Messiah for his generation, and in support of this claim he pointed to the gentleness and simplicity of his life as resembling those of Jesus. As Messiah he is also the Imam Mahdi, who, according to the popular belief of other Muhammadans, will appear some time before the Day of Judgment and will lead the united forces of the faithful in the conquest of the world for the faith of Islam; but a pacific and tolerant interpretation is given to this doctrine as to that of Jihad, and Ghulam Ahmad represented himself as the promised Imam Mahdi as bringing in a new era of religious enlightenment. In his Christology he also differed from the commonly accepted exegesis of the Quran, in that he rejected the common Muslim doctrine that Jesus was taken up straight into heaven and a phantom was crucified in his place, for he maintained that Jesus was Himself crucified, but was taken down alive from the cross, and after the healing of His wounds, made His way into India, and ultimately died and was buried in Kashmir. The bulk of his followers is to be found in the Panjab, but they carry on an active propaganda and have missionaries in England and Germany, in British colonies, and other parts of the world, and have succeeded in winning converts not only from among other Muslims, but also among Christians.

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NOTES AND COMMENTS

Professor's Pathetic Delusion :

> And why not Grace ? Why not God's grace, Hay ?.....we walk upon it, we breathe it, we live and die by it ; it makes the nail and axles of the Universe, and a puppy in pyjama prefers self-conceit.—*Robert Louis Stevenson.*

AS birds robbed of their native wood
Although their Diet may be fine,
Yet neither sing nor like their food,
But with the thought of home do pine ;

So do I mourn and hang my head
And though thou dost me fullness give
Yet look I for better bread
Because by this man cannot live.

—*Vaughan.*

Professor Haidar Khan of Aligarh has discharged his duty towards religion. He wants to relieve religion of the guardianship of morals. He is audacious enough to question the religious basis of morality. The old morality, he scorns as unsuited to our times. He is perilously near calling it immorality. The danger is that he is letting feelings play far too much part in his new laws and theories. Tired by good manners, he is breaking loose ; over-sophisticated, he dallies with barbarism and is making the glorious mistake of inventing a new morality out of a mood, without bothering at all to find out what man's nature is, what is the purpose of society and where lies its end. He, like his fellow philosophers, lives in the dark and is trying to mend the world in the dark.

The learned professor says, "It seems fairly obvious to me that morality should not be based upon heaven and hell, but should be a progressive science and should advance with general human advancement."

اگر حقیقت اسلام در جہاں ایں است
ہزار خندۂ کفر ست بر مسلمانی !

He is not true to himself, though he may be quite true to the atmosphere in which human dignity is

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suffocated by talk about glands and instincts and economic forces.

* * * *

Theory of Morals

People believe in free will, or the soul or immortality or God in a very happy-go-lucky manner, because they think that such a belief makes no difference at all to asking the blind to lead the one-eyed while the soul goes out at elbow. They think when religion quits the stage, biology instinct with self-improvement will mount guard on our morals. They want to construct improved morality out of the mockery of biological theories. They perhaps forget that it is time to look at man and not a jawbone of an ass or the tooth of a Piltdown skull. They, again, forget to turn their lights inward and see what man really is—a being with a mind and body, a soul and will, with a flame of desire which can be coaxed till it blazes across the whole sky with a light which will never be put out. Man has a purpose—a grim one, in life. It is this purpose which makes the world a testing place, an examination hall for heroism and love and an immortal destiny which makes us partake of the bliss of God.

As a writer has beautifully pointed out: "To see man as he is, we must contemplate the animal in him, the lair of passions, and the mind rising like the moon over troubled waters, the mind which as the logos sees far off an ideal and order to be accomplished. But even this is not enough—for only when that 'logos' in turn is lit from within by the love and the wisdom of God can man's selfishness be conquered and men and women live truly and love truly and reach that peace which has been defined as the tranquillity of order."

* * * *

Problem of Evil

"Whence comes evil" is a problem most tempting and at once most intractable. It is a question which can arouse the interest of the plain man as much as of the philosopher, for it points to the fact that not a

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particular part of the world or epoch in its life, but the world itself is out of joint. The mystery of evil, though far from being a casual or transient element in the scheme of things, is thoroughly an irrational one. In the deep sense of the phrase it ought not to be there. It means a continual obstacle to man's well-being—spiritual and secular. In one word it is the enemy of man. Yet all times it owes its existence to him whose mortal enemy it is. Some one might adopt the Pauline way of distinguishing evil from man and say "So it is no longer I, but sin that dwelleth in me"; or regret one's sinful existence like Shakespeare who said, "I am myself indifferent honest, but yet I could accuse me of such things that it were better that my mother had not borne me." But it again carries us nowhere. It is at best an analysis of one's sins. It is another way of saying "the evil that I would not, that I do."

It is the irrationality of evil which makes the problem at once so fascinating and so interminable. It is this irrationality which ought to tell a rationalist why Reason grapples with it in vain. Reason—a popular synonym for science, may pursue planets in their courses, but it cannot track down the secret of evil, because the secret is utterly offensive to Reason. Moreover Reason uses tools which break off short in this case. It is like measuring the depths of oceans by an inch-tape. Reason can expose the evil, but it can not explain how evil comes to be, nor destroy it. Evil surveyed apart from faith in God is of all studies the most depressing, especially when it is a man of science who is viewing it, since evil may then appear to be not only insoluble as a problem, but invincible as power.

* * * *

When Religion Comes

While science stands aghast, true religion comes to our rescue. The history of true religion is a romance of man's triumphs over evil, effected through the prophets of God, who redeem mankind, from sin and snare of unruly passions. They tell us that

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evil begins when man ceases to have unclouded communion with God. Faith in God gives an authentic picture of a man and sets him in a world which is a challenge to his body and brain as well as a school for virtue and yet so irradiated with the light and love of God that it can at moments through love seem an earthly paradise, and the dark clouds of evil and of the problems connected with it roll away leaving not a rack behind.

In man himself there are two forces which in co-operation perfect him and in conflict destroy him : on the one side the mind or spirit, the mystic and contemplative, peering beyond the mists of time and space to where absolute beauty and goodness reside ; and on the other the vivid ephemeral longings and feelings and passions which burn and go out. The latter, if out of control become disordered and bring indulgence, brutality and dissolution in human life. In short, evil is born. That their passions should be held in check and the old, old story of " Eve eating apple and the serpent tempting Eve " should not be repeated, we cannot rest content with the science of morals, which if anything, is a barefaced fiction. We cannot give an easy go-by to religion because it alone is the august philosophy of man and his destiny.

* * * *

Life after Death

Only those people dare divorce morality from religion who do not believe in life after death. To believe in religion without believing in life after death is a contradiction in terms. It is a highly truncated view of religion that it deals only with how we pass our solitude. Religion regulates our individual as well as our social life. It deals with man not only as an independent entity but also as a part of a big whole, that is, humanity. It tells us that our deeds and actions have a cumulative effect and they extend beyond the grave. The Holy Quran says :

زعم الذين كفروا أن لن يبعثوا قل بلى وربى لتبعثن ثم لتنبؤن بما عملتم وذالك على الله يسيرا۔

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Those who disbelieve think that they shall never be raised. Say : Aye ! by my Lord ! you shall most certainly be raised, then you shall most certainly be informed of what you did and that is easy to Allah.

From this verse we can infer that disbelief in life after death is the fountain-head of all 'kufr.' A man who believes that there is a life beyond the grave will not defy prophets nor let his passions run riot. Fear of God or pleasure in noble deeds will be absurdity itself if man were to die never to be raised.

The " still small voice " which always rebukes us when we go wrong is a proof that we are answerable for our deeds. Religion lays the scene of final accountability in the Life Beyond. A poet has beautifully brought out this point in his poem :

OUR life is not the life
Of roses and of leaves
Else wherefore this deep strife
This pain our soul conceives ?
The fall of even such short-lived things
To us some sorrow brings.

WHAT though we gaze with fear,
So blank death seems to be;
What though no land appear
Beyond the lonely sea ;
Still in our hearts her cry doth stay ;
She will find out a way.

So in the chrysalis
Slumber those lovely wings
So from the shell it is
The dazzling pearls she brings:
Her glorious work she works alone
Unfathomed and unknown !

* * *

Religion and Morality

When religion inculcates, and quite naturally, belief in life after the grave, it cannot detach itself from morals. Heaven and Hell which so jar upon a modern mind are rewards and punishments held out

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to man. People do not object to the omnibus penal codes and take them as normal, but do not brook divine penalties designed for evil deeds.

Religion would fail to uplift humanity and abolish evils if it did not lay down a comprehensive code of morality, and that is no religion worth the name which does not offer some such code. The code would be a dead letter, if its breaches were not to be punished and its proper observance not richly rewarded. Thus we find that there is a vital connection between Religion and Morals. They act and react upon each other. Good and noble deeds exalt one's faith, as pointed out by the Holy Quran :

إليه يصعد الكلم والعمل الصالح يرفعه -

Goodly words rise to Heaven and righteous deeds exalt the doer.

What entitles Islam to claim superiority over other rival religions is that it provides an exhaustive code to co-ordinate, regulate and develop our instincts and subserve them to the fulfilment of man's object in life.

MOHAMMAD HUSSAIN, B. COM.

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The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) THE AHMADIYYA MOVEMENT,
Mount Carmel, Haifa, Palestine.

(9) THE AHMADIYYA MOVEMENT,
Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) THE AHMADIYYA MOVEMENT,
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